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AUGUST 18, 1927

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GENERAL MESSAGE

(Issued by the Young Friends General Conference held at Oskaloosa, Iowa, July 29-August 7, 1927)

THE Young Friends of America gathered in annual conference, greet fellow seekers everywhere. We have realized anew, in a few days together, how intense is our devotion to the essential Quaker message which the world expects us to deliver.

This message is a double one; it includes both the inner source of power and the outer application of our principles. We believe it to be, not only the privilege, but also the duty of each individual to know God for himself. Such knowledge is almost impossible unless there is room in our lives for quiet waiting and listening for the inner voice. This spiritual fellowship is useless, however, if it does not drive us out with a firm determination to see the world as it is and help right its wrongs.

In spite of the chosen topics, we have usually drifted into a discussion of worship. So many seem to be dissatisfied with what is now called worship. All too often it is either a dead and lazy silence, on the one hand, or a preaching service, on the other hand, in which the speaker so dominates that the individuals have little opportunity for communion with God. We do not know what the solution is, but we are glad to find that so many see the difficulty and are open to new light. It may be that the honest desire for a better way is more important, just now, than any specific suggestions as to methods of achieving it. If the young Friends all over America honestly desire a worship that is real, we need not worry about the future.

The long standing testimony against all war has become for many a matter of living interest. We have seen that we shall need to go to the roots of war if we are to eradicate it from civilized society. We are sorry to see our loved nation embarking on the path of empire and have asked ourselves what we can do to help in giving subject peoples an even chance. We wish our government could bring itself to a policy which refuses to protect American investments in foreign countries.

The interest in race problems has also been great. Many of us feel that our much mentioned Christian love is thoroughly futile unless it involves a spirit which makes for mutual respect between white and black. We have been reminded that it is far easier to love the negro in Africa than the negro in one's home town.

We see possibilities of a true renaissance of the essential Quaker idea. It is we who will be responsible, in large measure, for such a new birth if it comes.

Pacific School of Religion Berkeley, Calif.

ON THE HORIZON OF THE CHRISTIAN CHURCH

JAPANESE PEERS KNOW OF CHRISTIANITY

Missionaries in Japan are taking new courage for their tasks from the shelving of the law proposed by the Minister of Education to control all religious teaching. The bill was decisively beaten in the House of Peers. "Christianity found friends in many unexpected quarters when this bill came before the Diet," writes one missionary. "Many objectionable features were stricken out or modified. In the Diet there was revealed in a singular way the intellectual change that has taken place in Japan. The debates were keen, intelligent, fair, and revealed a knowledge of Christianity and a wish to promote its growth that should hearten any doubting Thomas. The bill was finally shelved in the House of Peers." One of the leading Japanese papers said in connection with the defeat of the bill: "Among the factors which impressed them (the Peers) was the extent of the indirect influence of Christianity among the people of this country....The Christians are numerically a small body but for every family that numbers professed Christians among its members, there are many who have come in contact with Christian work and teaching, and, though not adherents of any Christian body, are averse to any step that would hamper the liberty that Christians value....The episode effectively illustrates the general sympathy of the people of Japan, and their legislature, with the Christian movement...and the power of a vigorous and educated minority to influence the course of government."

IMPERIALISM FROM A FRIENDSHIP ANGLE

How to establish a favorable balance of friendship in international relations rather than a trade balance or naval parity, is announced to be the general subject of the annual Conference of The Fellowship of Reconciliation to be held at the Ocean Hotel, Asbury Park, N. J., September 8-11. While "Imperialism" is to be discussed, the main emphasis of the Conference is to be upon how the harshness of that characteristic of modern international relations can be replaced by fellowship and love. It is significant that of the leaders of the Conference, Kirby Page, Editor of *The World Tomorrow*, Stanley High, Assistant Secretary of the Methodist Board of Foreign Missions, Dr. William W. Cadbury of Lingnan University, Canton, Rufus M. Jones, Professor of Philosophy at Haverford College, Grace Hutchins and Anna Rochester, both formerly of *The World Tomorrow* staff, have all been around the world, most of them in the last year. This insures a practical knowledge of many of the problems involved. Other notable speakers at the Conference will be Oliver Dryer of London, Secretary of the International Fellowship of Reconciliation, who has had unusual experience in bringing together people from antagonistic groups in Europe; Mr. Toribio Tijerino who was private secretary to President Chamorro of Nicaragua and has been Consul General and Financial Agent of Nicaragua in the United States; Dr. G. Normil Sylvain of Haiti; Carolena Wood, who was one of the first to go into Germany with the American Friends Service Committee after the war; Harry L. Kingman of the Y. M. C. A., Tientsin, China, and A. J. Muste, head of the Brookwood Labor College. This Conference which will include from two to three hundred people, is being sponsored by the Fellowship of Reconciliation, 383 Bible House, New York City.

COMING

The Fourth Combined Annual Report of the Home and Foreign Mission Boards

Will Be Ready for Distribution in July.

Do You Know—

That sixty Friends are now on the Home and Foreign Mission Board staffs; that more than four hundred other Friends are assisting in the evangelization of their own people; that splendid records have been made during the past year on all Friends mission fields; and that more than fourteen hundred and fifty new members were added to our mission churches during the year?

These and many other interesting facts are to be found in the new Board Report.

The price is only 15 cents and a copy should find its way into every Friends home. Send in your order today and have a copy reserved for you.

Free to pastors.

FRIENDS MISSION BOARDS
101 South Eighth Street
RICHMOND, INDIANA

SUNDAY SCHOOL WORK AMONG THE ZULUS

Up in Zululand on the northern border of the Natal Province, South Africa, is located the Inanda Seminary for girls. Like many missionary enterprises, this one, established some seventy years ago among the fiercest and most barbarous of native tribes which savagely resented the white invasion, has a record of marvelous achievement. Inanda Seminary, of the American Board Mission, has the capacity for the care of 200 girls. Since its organization, thousands of native teachers and native nurses have passed through the institution. More than half the native women workers and the female students at the Normal Training School are Inanda graduates. The girls at Inanda are taught to be home makers. Every graduate has had instruction in sewing, cooking, laundry work, knitting, basketry and home economics. The students are also taught to raise pigs, cows, mules, chickens, ducks, turkeys, corn, beans and potatoes thus helping not only to feed the students and to pay the expenses of the school but also to teach them concerning matters of making a living. Coupled with this very practical course of instruction, the students, under the direction of Miss M. E. Walbridge, the principal of the Seminary, are trained to go out every Sunday to teach in village Sunday Schools and outlying mission stations, all of which has played a large part in revolutionizing the home life of many a Zulu warrior. This mission station is one of thousands of similar stations located in every missionary area that receive Sunday-school material through the Surplus Material Department of the World's Sunday School Association, 216 Metropolitan Tower, New York City.

CONTRIBUTIONS TO NATIONAL INCOME

The major economic groups which have contributed to the growth of national income between 1850 and 1920 have been set forth by the National Industrial Conference Board. In 1850 agriculture contributed 34.6 per cent, manufacturing 19.6 per cent, transporation 18.5 per cent, mining 1.1 per cent and all other groups 26.2 per cent. The corresponding percentages for 1920, the latest year for which data are available, was 13.8 per cent, 29.8 per cent, 9.7 per cent, 3.7 per cent, and 43.0 per cent. From these figures it is evident that although the absolute amount of agriculture and transporation income has increased, the percentages which they contributed in 1920 show a great decrease, while the percentages of all other groups have increased.

THE AMERICAN FRIEND

AUTHORIZED BY THE FIVE YEARS MEETING OF FRIENDS IN AMERICA

WALTER C. WOODWARD, Editor

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What is The Young Friends Movement?

THE Young Friends Movement is one of the significant features of the latest phase of Quaker history. Beginning in the mind of John Wilhelm Rowntree, it has come to hold a place of great influence, not only in England, but also in all of the twenty-nine American Yearly Meetings and in Australia. It has been responsible for international visitations, for valuable conferences, and for the organization of local fellowships. Young Friends offices are maintained by the three main Quaker groups in America. Above all, the influence of the Young Friends Movement on the thought of Quakerdom has been entirely beyond calculation.

It must be admitted that, in some parts, the Young Friends Movement is looked upon with fear or antagonism. Some representatives of the older generation have misgivings about the movement, because they are not quite sure where it will lead. The extreme evangelical wing of the Society entertains this feeling most, fearing that Young Friends are drifting away from orthodox theology and the emphasis on evangelism. The likelihood is that these fears would be entirely dispelled if the Young Friends Movement were perfectly understood.

We have begun to explain the Young Friends Movement when we say that it is made up of young people of the twentieth century. Thinking young people, both within and without the Society of Friends, are radicals in the sense that they are anxious to go to the roots of things. This is due partly to a reaction from nineteenth century conventionality, and partly to the breakdown of civilization seen in the Great War. The result has been a critical and searching point of view. In the eyes of modern youth, a custom or a way of thinking stands or falls on the basis of its inherent worth and on nothing else. The representative youth of our day is from Missouri; he is willing to be shown, but he will not accept until he is shown.

Those who are leading the thought of Young Friends share this general point of view and simply give it a Quaker application. Their slogan continually is "not less but more." They criticize current orthodoxy, not because it is orthodox, but because it is insufficiently so. They want to go back to the main current of an earlier day, avoiding the particular eddies and whirlpools which are popular at the present moment. The same is true of evangelism. They want to avoid the mechanical conception of evangelism, with its mathematically exact states of grace, and return to the larger conception which sees evangelism as the spreading of glorious good news.

Interestingly enough, the spirit of not less but more has led Young Friends to great loyalty to the principles of early Quakerism. They have attempted to cut across the years and revive seventeenth century Quakerism, just as Fox and his companions attempted to cut across the years and revive first century Christianity. Young Friends are intensely loyal to Quakerism, not in a narrow sense but in the sense that they are committed to the Quaker message. They are anxious to show their fidelity to the particular tradition in which they have been placed. They want to make sure that the life of today is not severed from its historical roots.

The two large Conferences which have just been held, one at Oskaloosa, Iowa, and the other at Guilford College, N. C., provide us with valuable data in trying to answer those who want to know which way the wind is blowing. Judging from these, it is clear that the above observations are truly made. There is not any standard to which all Young Friends conform, but in general they are becoming ever more alive to the possibilities of silence, the necessity of peace, and the truth of the doctrine of the inward light. Young Friends of today need not be feared, for they are honest seekers and finders. No one can attend a conference and not be impressed with the real desire, on the part of hundreds, to know the right and to do it.

D. E. T.

Southampton Quaker Camp

A PARTY of sixteen German student lads, with their master, Professor Marquardt, left Hamburg, June 17, for a visit to England, under the auspices of the Council for International Service. As the boat was due in Southampton in time for them to reach London the same night, local Friends were asked if they could find simple sleeping accommodation for them. This was provided in a room on the meetinghouse premises. Mattresses were hired, blankets lent, and supper and breakfast prepared for them. It was midnight when the students arrived, more than ready for a meal after a wet walk from the docks. Two or three Friends shared a shakedown with them, others arrived in time for breakfast. It was noticable how eager the boys were to speak English. Three weeks later on the return journey, the boat train was met, the party entertained to tea at a cafe, and finally some Friends accompanied them down Southampton Water on the tender to their steamer, so sealing the friendship started at the improvised Quaker Camp. —*The Friend (London)*.

Young Friends and War

(Editor's note. The following statement originated among the young Friends of New England and received the sanction of the general conference.)

"THE Christianity which makes war impossible is a way of life which extirpates or controls the dispositions that lead to war. It eradicates the seeds of war," and leads us to repudiate the idea that differences can best be settled through the resort to armed force.

We would reaffirm this testimony of Friends in these days of unsettling changes and shifting principles of international relations because we believe that the present time offers a unique opportunity for actual applications of this testimony to the situations which confront our own and other nations in their contact with peoples less advanced economically and politically.

We must today express our faith, not alone by our abhorrence of war, but by application of our principles to those less sharply defined issues in which the display, (and consequently the potential use) of force, is excused on the grounds of protecting the lives or property of our citizens in such countries as China. If the spirit of love which Christ lived and preached leads us to a repudiation of large scale warfare between nations, it is no less opposed to the same kind of conflict on the smaller scale of local armed occupations as in our recent intervention in Nicaragua.

We therefore view with great distrust the tendency of our own and other countries toward economic penetration of undeveloped regions followed by military occupation to protect the lives or property of foreign nationals. The best protection we believe lies in a policy of active good will, and by a no less jealous purpose to protect the lives and interests of those peoples with whom we are dealing than to preserve our own. We can overlook what may appear disregard of our interests. We can offer from our strength, economic and social, not merely ready sympathy and material aid, but the humility of spirit that places human brotherhood above "national honor" and Christian fellowship above "vital interests." Such a conception of our policy makes for us a resort to any form of armed intervention in such situations impossible.

The Conference in Outline

THE Seventeenth Annual Young Friends Conference has just been held at Penn College. The equipment which proved so valuable a year ago was appreciated again. The quiet back campus, providing scenes for forums and vespers, gave tone to the whole gathering.

The outstanding feature of this year's conference was the presence of Rufus M. Jones. In former years he has always been unable to attend. He gave five evening lectures and spoke twice on the closing Sunday. In these lectures the veteran Quaker leader shared with Young Friends many of his deepest thoughts. He discussed faith, spirit, and the idea of God. He expressed his loyalty to the scientific method, but showed that there are values to which this method cannot be applied. As usual, Rufus Jones was doing battle for the cause of spiritual religion.

Of similar importance was the presence of W. O. Mendenhall, President of Friends University. President Mendenhall delivered two of the evening lectures, spoke on the opening Sunday, and had general charge of the morning devotional groups. He prepared a syllabus, consisting of suggestions for nine studies in the idea of the Kingdom. In his keynote address, on the first evening, President Mendenhall discussed modern speed and showed that it has great possibilities if only people know how to stop. His address was a plea for introduction of quiet moments in life, similar to those seen in the life of Jesus.

The next most important contribution to the conference was made by George Collins, National Secretary for the Fellowship of Reconciliation. Though not a Friend, George Collins goes much farther in following out the implications of the Quaker idea than most Friends are able to do. His class in race relations was well attended and those not in the class felt his influence. His description of American imperialism, made in his open lecture, surprised and affected many.

Seven others conducted morning classes. Lewis Moon, Secretary of Baltimore Yearly Meeting, conducted a class in the Outreach of Quakerism. This topic included the foreign missionary enterprise, the work of the service committee, and the task of evangelism. Glen Roberts, pastor at West Newton, Indiana, but soon to go to serve Brooklyn, New York, Friends, led the class in Bible Study. Ralph Boring, pastor at Central City, Nebraska, dealt with the problem of young people and the church. William Reagan continued his favorite topic of Home Life, and President O. W. Carrell, of Nebraska Central College, attempted to answer the question, Why Am I a Friend? A valuable syllabus and reference list were among the tangible results from President Carrell's class. The classes for High School boys and girls were taught by Herschel Folger, pastor at Wilmington, Ohio, and Isabel Hartsuck, a member of the Young Friends Board.

Formerly the daily open lecture has usually been given by a single person, but more recently this important time has been allotted to young people who, it is felt, will have something to say. Seven were chosen this year, Ruth Hoskins, a teacher in the Lincoln Girls' School, Providence, R. I., D. Elton Trueblood, Dean of Men at Guilford College, Guy W. Solt, Financial Secretary of Nebraska Central College, Alfred Smith, minister of a Federated Church at Red Oak, Iowa, George Collins, mentioned above, Mary Hoxie Jones, Philadelphia Young Friends Secretary (Arch Street), and Gordon Bowles, teacher in a Japanese college. The last named barely arrived from Japan in time to give his address.

The Conference sports occupied an important place this year. Edwin Hanson, of South Dakota, was successful in managing the recreation in such a way as to attract a large majority of attenders. A prominent feature of the sports program was the baseball game between East and West, the Ohio-Indiana line being the basis of division. The East won, eighteen to twelve. Other games were played between the Conference and the Penn Summer School, which was in session. During the recreation period, even the most serious Young Friends seemed to compete with one another in foolishness.

A unique idea of this year's Conference was that of sending the conference picture, together with significant snapshots, to Young Friends in Germany and in Australia. The General Message will be widely distributed.

Kindling the Fires

An Interpretation of the Conference

AS I sit in the midst of the Young Friends General Conference I feel that it is difficult for me to give a fair interpretation of it. I am sure I would be better able to give an adequate estimate after having viewed it from some distance. But, after all, close inspection of anything is valuable. We see things in detail then which could not be seen from afar.

I am inclined to believe that the proposed purpose of the Conference has been fulfilled. "By the presentation of specific problems and possible solutions, together with periods devoted to worship and devotion" each one at the Conference has been brought to "a deeper realization of the reality of Christian experience." It has been encouraging to me to have been associated with a group which is seeking closer fellowship with and knowledge of God.

Here on a beautiful college campus, away from our usual environment, with its tendency toward fixedness, in intimate association with other persons of our own age from many different parts of the country bringing with them their own peculiarities of culture, and led by some of the best leaders of Quakerdom, not only from the older generation, but from our own generation as well, we are indeed wonderfully able to view life in general and our own lives in particular from a viewpoint not generally available to young people.

As someone has aptly put it here at the Conference, each one

of us is revaluating our conclusions. All of us before we came here had our own views on most of the fundamental problems of life. It doesn't matter whether we had merely accepted the views of our parents or of someone else or had thought them out for ourselves. The fact is that we had opinions which we believed to be the correct ones and had ceased thinking about them. In other words we had taken a definite set form in our thought life which we assumed to be right.

We have in our associations here looked very deeply into our own lives and, in light of additional new facts and opinions of other people, we have re-formed our conclusions. It is true that after we have thought through the problems which confront us we may arrive at exactly the same conclusion as we had in the beginning. But that does not detract from the benefit which results. We now should fully understand the stand which each one of us must take on all the vital problems of life.

This stand will not be the same for everybody, has not been the same here at the conference, but because each one now understands his position the world will be better off. It is not so much that everyone believes exactly the same way but that each one fully understands all the consequences of his position and yet knows enough about the belief of others to have tolerance for them.

The Conference has been striving for truth, not to thrust one certain position down the throats of the delegates to the exclusion of others. This had been the outstanding factor in all the meetings of the conference. All the positions on a problem have been presented and a free discussion of these permitted. Then in view of all the truth and facts that are available each one of us makes his decision and knows exactly why he has had that conviction. Simply stated, the conference has stimulated thinking among those in attendance.

One of the things which came up over and over again in the Conference I should like to mention. No matter what the topic before the Conference, it seemed that all just naturally drifted into a discussion of our forms of worship. It seemed that there was a general seeking for the best method of worship. The different types of meetings over the whole country were described and generally discussed. There was no general agreement as to what the best form of worship was, but I am sure that each one here will go back to his local meeting knowing more about worship and how really to appreciate it, than he did before. This general desire, it seems to me, shows that the young Friends do have the welfare of the Society of Friends at heart.

I feel that, after having thought through the things which we previously had taken for granted, we shall live fuller Christian lives. And not only have we been looking at life, but we have been planning what we shall do, as well. In other words, there will be actions as a result of this conference. Someone has said that this conference would be like kindling a fire. There is the power in the young people of our age to do things. The flame needs only to be lighted. Let us hope that the fires that have been kindled at this Conference may blaze up and light the world.

GEORGE A. SCHERER.

Impressions of a Non-Friend

BY EDNA MILLER

I WAS impressed in a very real way with the Young Friends Conference which has just been held at Penn College. Many things concerning it I want to share, but limited space will prevent more than a mere mention of some of these impressions.

First of all, while not necessarily first in importance, it was a real *conference* and a real *Young People's* conference. Young people were the leaders and it was not a meeting for the handing down of opinions, but one in which young people conferred in order to come to a mutual understanding. Few older Friends were in attendance and none were present who were not young in spirit and willing to enter into the mutual give and take of the conference.

Second, it differed from any other conference which I have attended, in that there was a place for everything without the rush and turmoil found in so many gatherings. Time was given for the actual thinking through of some of the issues which came up in discussions, lectures, or classes. Our day began with devotional-discussion groups immediately after breakfast. These, with two classes, an open lecture by some young person, and an hour of open forum filled the time until noon. The afternoons were free for recreation, fellowship, meditation and interviews, or they could be filled by the individual in whatever way suited him best. I think this free time added materially to the worth of the conference, for no one needed to go home worn out and too tired to think things through clearly.

The third important element, which helped to make the Conference what it came to be, was the earnest seeking attitude of the Young Friends. As individuals in the group, they seemed to feel that a great heritage had been given them as Young Friends, which it was their duty to re-evaluate, carry on, and build upon, if they were to fulfill the spirit of earlier Friends in ushering in Christ's Kingdom on earth. Merely to pass on what has been given us is not enough; we must make our contribution as well, in this great task of making the world Christian, where races and nations may dwell together in a spirit of brotherly love. Seeking young people, students if you please, seemed willing to face the issues of a world not Christian and determine our attitudes toward interracial difficulties, international problems, and problems of home. They studied together the Outreach of Quakerism as it should be today. Bible Study, My Place in the Church, Problems of the High School Boy and Girl, were topics considered by others in the two morning class periods. Young Friends came both to give and to receive and in that spirit the conference became truly valuable.

There is a place, in such a conference, for receiving new light and inspiration from those who have progressed farther on the trail of life. We were fortunate indeed to have, as our evening lecturers, Dr. Rufus M. Jones and President W. O. Mendenhall. Their messages hold a very important place in my impressions of the conference.

Perhaps what impressed me most of all was the daily period of worship and devotion at the sunset hour. A quiet hush seemed to steal over the spot and indeed it was a hallowed place during the vesper hour. The deep consecration of earnest, seeking souls, the messages from the hearts of those who spoke, the searching within to find God in those moments together, have burned themselves into my consciousness until I know the meaning of a silent meeting for worship.

Conference Personalities

ONE of the pleasures of the General Conference was that of meeting Edward Bradley, a young Friend from Philadelphia. Several had read his articles in *The Friend,* but few outside his home city had known him. He proved to be the controlling spirit of the conference barrack room and a good influence in all meetings. The vesper hour gained by his presence. Edward Bradley is an Associate Professor of English Literature in Pennsylvania University and has joined Friends by convincement.

Mary Way, of Nebraska, added great strength as conference mother. Probably she understood the young girls better than would have been possible for an older woman. Mary Way spent a year in the Haverford Graduate School after leaving Nebraska Central. We congratulate the Nebraska community which has a person of her ideas and training as one of its home keepers.

It was encouraging to watch Golda Ruan Carrell, of Central City, accept the thankless task of managing the conference pageant which was presented on the second Saturday night. The success of the pageant depended largely on the steady practice of each day.

Elizabeth Marsh, the Young Friends Secretary for the Five Years Meeting showed herself as a powerful little general. Most of her tasks are those which never attract a great deal of notice, but the work could not go on if they were not done.

Margaret Pusey added life to the whole conference and gave everyone a good example of the dreadful Hicksites.

Herschel Folger, it seems, has developed at Wilmington a reputation for being quite serious. We hope his actions at the Conference will not permanently handicap him.

Vienna In Stress

BY ELIHU GRANT

This beautiful city has been locked in uncertainty and fear for over twenty-four hours. Yesterday the bright streets were well filled with people. Then trains stopped running, trams, mails, telegraph, and taxis were few. Stores began closing early, all banks and major offices closed and the opera did not open last evening, thus cutting the season off short one night sooner than expected. When we went to luncheon in the Spiegelgasse we noticed the tendency of shutters to come down and thought that perhaps a holiday was on, of which we had not been told. As we passed along, more and more shops barricaded their fronts, while here and there a partly lifted shutter and available door coyly played between business and fear. For it was fear and not gaiety that was closing places up as we soon learned.

One of the few places open was the tiny grocery near us. While we were in there we noticed the anxiety of the shop-keeper who looked up and down the street often, would run his corrugated iron shutter part way down and then, for a customer would run it up again. I asked him whether it was a holiday. "No," he said, "a demonstration, the socialists."

Soon I learned what was up. Several men, who had been arrested, months ago as possibly involved in the death of a child who was shot in a street riot, or some kind of trouble, had just been acquitted by the court for lack of evidence. The release was very unpopular with the work-people of socialist sympathies. Since morning, unknown to us, there had been demonstrations in another part of the city, buildings were being set on fire, trams had stopped running. There had been firing, by whom, or why, we could not learn accurately. People were dead, many wounded. Bullets shot at the ground, perhaps near the feet of the crowds, went bounding off to mangle and slay. Most of the work-people belong to a more radical party than the people in control of the state government. The court and the released men are the more conservative groups. The workers who are protesting are more red, yet. I understand that most if not all are of some stripe of socialist. So the city suffered, trembled, and largely shut down. We are in the grip of a general strike affecting pretty much everything except food. It is thought, that after another day of more quiet protest, life may begin normally on Monday morning. Who knows! How this poor shop-keeper and others will miss the business lost during these days by the closing!

This morning there was selling a new paper consisting of three and a half printed pages, the Mitteilungs-Blatt der Socialdemokratie Deutschosterreichs. It went like hot cakes everywhere. It read like an apology. It plead that no more blood was necessary, that the actions of a few hundred irresponsibles aught not to be charged to any organizations of the workman.

One of our acquaintances lives in a street which is in the thick of the trouble. Firing went on yesterday from the street and the windows. Once the street was closed fast, then opened again so that the dwellers might venture forth to buy provisions, then as the firing began it was closed to all use. The "Ring" and the streets near the "Parlament" were the troubled quarters. The Palace of Justice suffered.

Our own strong house, once a palace, now decayed to apartments and offices, is not quite a mile from the scenes of the outrage. Last night a stray bullet mysteriously penetrated two panes of glass and fell weak and harmless on an office table where it lies now as a dumb witness to the folly of letting off firearms without a knowledge of the course of the missile.

"Palsied, cooped" are the sensations within the city this afternoon. Yet how much worse it might be! There is the good air! There are many people walking, or standing, or chatting. One knows of what they are thinking. One may not ride anywhere, one may not telephone, but one has the blessing of feet. The color has largely gone from the sidewalks, because the shops are so heavily shuttered with iron or wood. One cannot be reached from the outside world except by Danube boat or by automobile. Still less may one reach out to communicate with the world. One feels confident that all will turn well. One trusts the sanity, the humanity of those who have suffered so much and have learned to endure, to be bright, hopeful, courageous, patient. The people are keeping pretty much at home where they view the world from their windows. Tomorrow, tomorrow!

Sunday is the day for demonstrations. My guess is that these two days will, somewhat, take the power out of any outburst on this particular Sunday in such a city as this Vienna. Our part is the simplest imaginable.

May Austria prosper and ever be amiable and considerate!

July 16, 1927.

PARIS CENTRE REPORTS ON PRISON WORK

It is one year since Gerda Kappenbeurg's departure, at which time the work of the Committee of Study and Action for the Decrease of Crime of which she was the Founder, was turned over to Phebe Borghesio, member of the Society of Friends in Paris. Her task consists chiefly in visiting regularly the prison of Fresnes and St. Lazare. However, her work has grown considerably for she is now visiting all foreign women speaking a little French, such as the Belgians, Swiss and Poles, etc.

Henry Van Etten, Secretary of the Paris Friends Centre, assumes the responsibility for the rest of the work. He cooperates closely with the prison authorities who feel that this work is invaluable as it is the only work of its kind being carried on in Paris. It has accomplished real results in having arranged for the closing of part of the prison of St. Lazare and transferring the sentenced women from this prison to the prison of Fresnes and other more hygienic places. This is especially beneficial for women with children from birth to four years of age as the conditions in St. Lazare were unliveable. Here they are located in a large airy room overlooking a big garden where the babies play all day long.

Investigations into several prisons have been conducted, particularly in the prison of La Petite-Roquette in Paris, where there are four hundred young boys, where there is no heating, no gas, no electricity, no water in the cells. Along with the investigations has been carried on a study of prison work. The Belgian prisons were investigated and conditions here were found to be far superior to those existing in French prisons.

The Committee, believing in the value of the work, hopes to introduce into prison life the teaching of trades so that the prisoners will have occupation and will be fitted to earn their living when released. As absolutely nothing is done to educate or improve the prisoners, the Committee expects to have lectures on various subjects as hygiene, temperance, etc., next year. Another plan is the education of the warden, for whom at present nothing is being done and whose brutality is all too well known.

With the help of some professional musicians the Committee hopes to introduce music in all prisons. Several concerts were held last year and some of the greatest musicians in France have promised to help carry out this plan.

The Committee has also been considering the question of homeless people, there being about 1,000 of these in Paris who sleep in the streets each night. The Committee informed the Municipal Council of these people, and the Council gave the Salvation Army land on which they have built a shelter in which many of these women sleep at night.

This prison work is a slow process, and one on which much opposition is met, although the cooperation of last year has been encouraging. Progress is being made slowly, but steadily, and it is hoped much more interest can be created among the Paris citizens in the future as the need for reforms in the French prisons is so widespread.

If sin took primitive man from his garden, our sin may cause empires to crash, and poverty and war to prevail throughout the length and breadth of the earth.

—RICHARD L. SWAIN.

North Carolina Y. M. Passes the Ten Thousand Mark

Under physical conditions well nigh perfect, North Carolina Yearly Meeting assembled at Guilford College for its 230th session. The weather like the middle-sized bear's porridge was "neither too hot nor too cold, but just right." The Meetinghouse had just been renovated and was "without spot or wrinkle or any such thing." Then too, the Yearly Meeting overlapped the summer session of Guilford College and the presence of about forty students on the campus and in the dining and living halls gave a college atmosphere to the surroundings, which buildings and grounds alone, fail to do.

The periods of devotion at the opening of each session helped to raise the spiritual tone of the meeting. Tom A. Sykes led the thought for several mornings. He said, "Peace and calm in our own souls is not enough, we should go out and minister to a needy world." Another day, in a ringing charge to present-day Quakers in the Piedmont belt of Carolina where is the center of our Quaker population, he said, "Piedmont prosperity is nullifying and stupefying and narcotizing our spiritual nature."

In the opening session our beloved friend, Mary C. Woody, who has been for forty years a member of the Yearly Meeting's Evangelistic Committee, told how in the old camp meetings they held "early meetings" as a preparation for the meetings to follow. Let this session be an "early meeting" preparing for the Yearly Meeting.

Milo S. Hinckle, gave a most impressive discussion on "Spiritual Conditions." Definitions and figures are helpless to reveal spiritual conditions. However, progress and decline are tangible and most churches ought to be able to tell whether they are going up hill or down. He quoted a Methodist who said, 'I'm afraid of arithmetic in evangelism." He stressed the value of the queries as a spiritual yardstick and then proceeded to paraphrase them in a series of thirty-six short points. The Jamaican Friends in their Monthly Meeting honestly and seriously examine the membership by the queries.

Samuel Haworth, on another morning, said that capability develops through experience, observation, self-criticism and self-control. He closed with the story of a vision Dr. Gordon of Boston had when in his church he saw a stranger present and at the close on inquiring of the Christian man who sat beside the stranger, found out it was Jesus Christ. Samuel Haworth closed with the impressive introduction "Jesus Christ, this is North Carolina Yearly Meeting."

The statistical report showed a net gain of 163 members. The total membership is now over 10,000 of which about one-third are under twenty-one.

The Evangelistic and Church Extension Committee's report and especially that of the Superintendent, Lewis W. McFarland, was listened to with intense interest. Some of his figures may interest other Friends There are 35 pastors in the Yearly Meeting. Nine other persons give evidence of a gift in the ministry. The average salary paid pastors is $763 which seems meager enough, but ten years ago it was only $265. One new monthly meeting has been set up. Of the more than 10,000 members, 5776 is the average attendance at morning meetings on the Sabbath, which is considered by interdenominational authorities a healthy proportion. However only about a tenth of the membership attends monthly meetings. 8480 pastoral visits have been made during the year. $57,000 has been expended on building or repairing church buildings. Attractive and commodious new meetinghouses have been erected and are now being occupied at Goldsboro and Springfield and one is in process of construction at Winston-Salem.

The fact that the Superintendent has travelled in his Ford 13,350 miles the past year tells something of his activity and the extent of his territory. A wonderful opportunity is now before Friends to start a meeting at Galax, Va., a thriving little city to which many Friends are moving.

The Board of Religious Education emphasized maintaining interest in the standards set by this Board as a measure of Bible School efficiency. Four schools reported themselves of "A" grade and four others "B." The most progressive work of this board has been the holding of 17 Daily Vacation Bible Schools this summer, and two last summer after last Yearly Meeting. Two of these were in conjunction with other denominations. In places where the schools lacked local leadership the Board has sent capable principals. In all cases these have been persons of experience, usually public school teachers. The Standard Course of Lessons has been used and recommended by the Five Years Meeting Board. Edmund T. Albertson a member of the Five Years Meeting Board and Secretary of the Indiana State Council of Religious Education gave an inspiring address after this report. He said that 80% of all church members are a direct product of the Sunday school. Two evenings after supper, E. T. Albertson conducted an informal conference for those interested in Bible Schools. In a third conference the opportunity for personal conferences with pupils at Daily Vacation Bible School in relation to their conversion, was presented by Bertha Smith, now of Allen's Neck, Mass.

The address of Lawrence Oxley, a colored man who is Director of Work for Negroes in connection with the State Board of Public Welfare, was listened to with sympathy and deep interest. He said, "Are we building for to-morrow? The negro must learn self-help. Friends have always helped the negro but they will do well to work *with* him and help him to do things for himself. The negro was willing to die for his country in war time but he must learn to *live* for America. Nothing is ever gained or maintained by force. In all the interracial problems, ask "What would Jesus do?"

Frederick J. Libby's ringing peace message roused the meeting. World peace would be a very simple thing if this were a Christian world. In war time, leaders honestly declare a moratorium of Christianity. His recital of how the activity of the National Council for the Prevention of War averted a war with Mexico at the time of the recent misunderstanding thrilled the meeting. An evening address by him was listened to with intense interest by a large audience.

The Committee on Liquor and Tobacco introduced Dr. P. O. Shallert of Winston-Salem (which is the center of the tobacco interests in the world). He, however, presented in a forceful manner the harmful effects on mind and body of tobacco and particularly of cigarettes.

The Foreign Mission report presented by the faithful pair Waldo Woody and Nathan Andrews, both young faced men with snow white hair, showed a real interest in the subject all over the Yearly Meeting. One contribution received anonymously was for $400, "tithes long since due." If all such tithes were paid up there would be no shortage for home or foreign work. An address by B. Willis Beede was eagerly listened to.

The other matter of major interest to the Yearly Meeting was the report of Guilford College, which has this year received its recognition by the Southern Association of Colleges as an "A" Grade College. Indications now point to as large an enrollment for the coming year as the College can accommodate. Forty-five students volunteered to go out and assist in religious meetings and their services have been appreciated. Eight students in the College were last year preparing for the ministry. A number of extensive repairs and improvements are now going on in the physical equipment of the College and a vigorous attempt is to be made to raise the endowment to a million dollars. The Educational Address on the night of the closing session given by Dr. Homer L. Morris of Earlham College was inspiring.

The Promotion and Budget Committee reported more money raised than any year since the Forward Movement was launched, a little over $21,000.

The following were appointed delegates to the Five Years Meeting: Dr. L. L. Hobbs, Lewis W. McFarland, Dr. Ray-

EIGHTEENTH ANNUAL GENER

FRONT ROW, left to right—Allen Knight, Eva Knight, Archie Knight, D. Elton Trueblood, Martin Trueblood, Luella Gause, Blanc
othy Hanson, Crescence Wood, Momoru Tsutsui, Margaret Ware, Herschel Folger, Louisa Coate, Ruth Brackney, Louise Burr
Lewis Hoskins, Ada Hoell, Katherine Sharpless, Norval Webb, Lester Perisho, Margaret Pusey, William Reagan.
SECOND ROW, left to right—Alfred Smith, Maurine Pemberton, Inez Rash, Rachel Bales, Margaret Dillon, Margaret Bradfield, N
Quaintance, Alice Johns Evans, Ruth Winnemore, Marian Jenks, M. Isabel Hartsuck, Marianna Chapman, Elizabeth Marsh, Ruth H
Louise Matthews, Clara Mote, Ralph Bowen, Elizabeth Mote, Jeanette Hadley, Henry Brinton, Charles Walton, Robert Hoskins,
BACK ROW, left to right—Ralph Knight, Willard Reynolds, George Collins, Trevor Clark, Bruce Hadley, Marvin Rash, Frank H. Cl
Raymond Stanley, Harold Kellogg, Murray Cosand, Esther Brazelton, Martha Jones, Gladys Smith Jones, Hazel Dixon, Pauline T
derson, Anna Edgerton, Charles Chapman, Eli Furnas, Mabel Gay, Isaac P. Santee, Neva Quaintance, Eugene Winnemore, Mrs.
Jones, Ina Mae Larson, Ed. Scully Bradley, Lloyd Krebill, William Byerly, Edna Miller, Golda O. Carrell, Ora W. Carrell, Cora

mond Binford, Clara I. Cox, Rosa Edgerton, Calvin Gregory, Milo S. Hinckle, Hettie O. Hollowell, Ezra Jinnette, Samuel L. Haworth, John T. Lane, Emmanuel G. Key, Vergil Pike, Tom A. Sykes and Alice Paige White. The delegation organized later with Samuel L. Haworth as chairman.

Besides the speakers mentioned above, there were present several Friends from other Yearly Meetings, Rosa E. Lewis, long on the faculty of Penn College, Fred E. Smith who served as a bureau of information about the Five Years Meeting, Zenas Martin, the veteran missionary in Cuba, Claudius A. James from Indiana, Lindley M. Stevens from New York Yearly Meeting with his bride, and Bertha Smith from Massachusetts, on a visit to her home in Ashboro.

The business was conducted with precision and dispatch by our capable and experienced clerks, Dr. L. L. Hobbs, so long president of Guilford and two of his former pupils, Joseph H. Peele and Clara I. Cox. A spirit of harmony and optimism prevailed throughout.

A. P. W.

YOUNG FRIENDS CAMP CONFERENCES

Young People of Nebraska Met at Three Points for Study and Christian Fellowship

Among the most important events of the year for the young people of Nebraska Yearly Meeting are the annual Young Friends Conferences. During the past two years there have been four of them throughout the Yearly Meeting. The conference for Springbank, Nebraska, and Wessington Springs, South Dakota, Quarterly Meetings, was held at Young's Park, near Bazille Mills, Nebraska, July 16-17, with one hundred and five, mostly young people from five meetings, present.

The Conference began with a basket dinner under the trees. The surroundings were wonderful for an enjoyable time together. The park with its abundance of shade trees, its cool springs and energetic little creek was ideal for a retreat from the routine of daily life. There in God's great out-of-doors kindred spirits met to become acquainted or renew acquaintance. During the recreation period they played games on the grassy bank of the creek. They met under the trees to sing together and listen to addresses by conference leaders. After supper they sat on the grassy hillside and listened to the voice of God, and following this vesper service another address was given. When the services were over for the day the girls retired to a cabin and to tents provided, while the boys who had not brought tents rolled up in blankets on the ground, some of them, perhaps, to dream they were exploring in the arctic regions.

Next morning, every one was up betimes to wash the sleep from his eyes at the spring. At six o'clock they met for a devotional service and after breakfast two groups assembled for discussion at which splendid interest was shown. Talks on Peace were given by Robert Gronewald and Virgil Smith, a "Peace Caravan Team" from Penn College. Another lecture, dinner, the afternoon lecture, and the conference is over—no, surely not! Could one hundred and five people meet together concerned about the relationship of Youth and the Church only to have the conference end with a benediction? Impossible! The real conference be-

NFERENCE OF YOUNG FRIENDS

ron Reynolds, Emmet Frazer, Clara Edgerton, Frank Guyatt, Cleo Morris, Clara Mendenhall, Lucille Rich, Elizabeth Thomas, Dornd Mendenhall, Ralph Boring, Frederick Nixon, Hazel Mendenhall, Rufus Jones, Mary Hoxie Jones, Josephine McAfee, Guy Solt, tia Marsh, Berton Towle, Edith Paschall, Deborah Harvey, Fern Frazer, Leona Hammer, Marjorie Hedley, Margery Owen, Gladys Tomlinson, Ada Grace Underwood, Irvin Harner, Clare Trueblood, Leslie Frazer, George Scherer, Lucile Tauer, Hilda Bundy, Mary Perisho, Gladys Scott, Edwin Hanson, Winford Mather.
endenhall, Sarah Belle Sams, Lawrence Sams, Mae Smith, Moses Mendenhall, Lenna Dean, Arthur Kellogg, Robert Lewis Stephenson, Ethel Thomas, Leona Watland, Loyal Thomas, Beatrice Watland, Dena Gronewald, Wilma Wilcox, Alfred Henderson, Anola Henerts, Rachel Roberts, W. Glenn Roberts, Louise Darlington, Melva Edgerton, Lewis Moon, Emma Larson, Grace Coleman, Elizabeth Mather.

gins at the close. What group of young people, granting they were not already alive, would not catch fire from the well trimmed lamps of such teachers as the Foxworthys, DeElla Newlin, Ralph Clem, Louisa Phillips, Ora W. Carrell and Eli Parisho. The closing message was forcefully presented by Eli Parisho who challenged the young people to answer the spiritual call by choosing the "high calling of God in Christ." Delegates returned to their homes that night carrying to their home meetings a living report of the conference.

Together with the names already mentioned, much credit is due to Merl Benton, the retiring president of the C. E. Union of the Yearly Meeting and Conference Director; to Edwin Hanson who directed the recreations; to Cora Schwisow Hanson who gave heart to heart talks to the intermediate girls; to Josie McAfee, the newly elected president of the C. E. Union who arranged for Conference Caravans; and to Esther Hockett, the head cook.

Plans are already under way for a bigger and better conference for the coming year, which will include Platte Valley Quarterly Meeting and will probably take four days

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EARLY MOVEMENTS IN NORTH CAROLINA

Friends Organized in the Tarheel State During Reign of George First of Great Britain

While the flag of King George still floated over the new world, North Carolina Yearly Meeting of Friends was set up by the Philadelphia Yearly Meeting the fourth day of fourth month, 1698. At this time there were only 11 meetings that composed the Yearly Meeting which was held in the eastern part of the state until 1787 when it convened at Center in Guilford county. In 1791 it was moved to New Garden and after this it alternated between Little River in the east and New Garden. From 1813 to 1880 it was held regularly at New Garden with the exception of one year when it was held at Friendsville, Tennessee. Church records and minutes have been faithfully kept by Friends and since 1845 they have been printed. These records furnish a valuable source for many interesting bits of early history. The North Carolina Yearly Meeting at this time included what is now South Carolina. In 1883 the Yearly Meeting was moved from New Garden to High Point as the buildings at New Garden were needed for Guilford College, which was chartered in 1888. Prior to this time Guilford College was known as New Garden Boarding School. High Point was eager to have the Yearly Meeting and Dr. Jones donated a large tract of land to be used as a site and grounds for the Yearly Meetinghouse.

Covered wagons carrying the entire family came from all parts of the state, bearing faithful Friends on their pilgrimage. Many of these people brought cooking utensils and "camped out." Others were entertained in private homes. As the membership of the Yearly Meeing increased it became more and more difficult to find homes for those attending. Committee work was greatly hampered and it was difficult to reach the Yearly Meetinghouse for each session. After much discussion the Yearly Meeting was moved back to Guilford College in 1904. In 1910-12 the present Yearly Meetinghouse was built on the college grounds.

There is hardly any doubt but that the first religious effort of Friends in this state was that of William Edmundson. He was the founder of Quakerism in North Carolina and he records the fact that when he first visited the Albemarle section in May 1672, where the town of Hertford now stands, he found only one family of Friends. He held a meeting at the home of Henry Philips and preached two sermons. When George Fox visited this section seven months later he found a number of Friends. Three monthly meetings were set up from 1681 to 1700 and Quakerism began to flourish in this state. To support the clergy of the established church a number of laws were enacted covering tithes, oaths, marriage, and religious liberty. Violation of these laws called for heavy fines and other penalties. For a time in its early history North Carolina was very tolerant toward Quaker views on these subjects but trouble soon came to this denomination even in this state. The church of England started a persecution which was kept up until the revolutionary war, after which religious liberty was a part of the United States constitution.

Quaker testimony against war started fresh troubles. From 1766 to 1771 a number of Friends were dismissed from Cane Creek for attending "disorderly meetings." An idea of what was termed "disorderly" may be partially explained from the following paragraph taken from the oldest Friends discipline in the Guilford College vault. "All who are guilty of lying, swearing, cursing; men and women unlawfully keeping company with each other, or any other scandalous practice, and all who occasion, public scandal, should be dealt with by the overseers, or other concerned Friends; and if they are brought to a sense of their offence, they ought, without improper delay, to remove the scandal, and clear, as much as in them lies, our holy profession therefrom, by acknowledging offence, and condemning the same, to the satisfaction of the Monthly Meeting. And when any such offenders refuse or neglect to acknowledge and condemn the fault, the Monthly Meeting should speedily disown them. Friends are exhorted to maintain a strict watch over themselves and one another, against the subtle and mischievous spirit of talebearing and detraction; the manifest tendency of which is, to lay waste the unity of the body, by sowing the seeds of disesteem, strife and discord among brethren and neighbors. And if any members who offend in this respect should shelter themselves under pretence that they say no more than what they have heard from others, but will not discover who they are; such reporters or talebearers should in like manner be dealt with and disowned.

Friends as a body have always borne testimony against war as a method of settling questions. Joseph John Gurney, in writing from New Garden in 1837 says "The burial ground is quite beautiful. A vast spreading oak adorns its center. Here rests the remains of many poor soldiers who died of their wounds after Lord Cornwallis's victory at Guilford in the first American war; the Meetinghouse then served as a hospital."

Friends who settled at Guilford came from Cane Creek in Alamance county and were probably of English origin. They immediately started an investigation to

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WHO WILL GO?

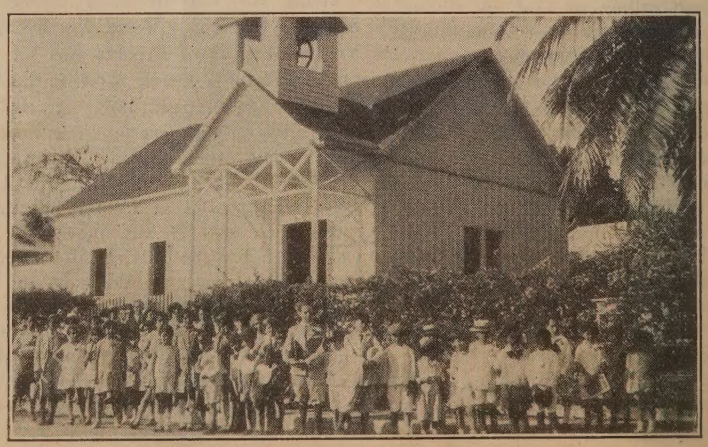
Some weeks ago the Foreign Board Office received a letter from a Cuban Friend. As a young man this Cuban came to the States and studied Pharmacy. Then he returned to Cuba and opened a drug store. While in the North, he became very deeply interested in Christianity and, upon his return home, joined the Friends Meeting at Banes. A part of his letter is printed below. The appeal needs no reenforcement. It is a clear call to some young Friend to make a tremendously worth while investment. A knowledge of Spanish is not necessary at the beginning. Any one who may be interested is invited to write to the American Friends Board of Foreign Missions, 101 South Eighth Street, Richmond, Indiana.

"The Banes Friends, few as they are, have been keeping busy all the while. We have added a few members to the congregation and a good number of candidates have been enlisted. Under the leadership of our pastor we were able to raise among our own members two hundred and thirty-three dollars to help in the repairs of the buildings. And by the way, the Monthly Meeting has asked me to express its thanks to the Board for the sending of the two hundred dollars to help in this work. We received the money through the treasurer of the mission, Mr. Davis. With this money we have been able to put our buildings in much better shape. I am enclosing a picture, taken on Mothers' Day, of the Sunday school class and the church building as it looks after repairs.

"I wish you would take a good long look at these pictures, especially at the group of children that appears in front of the building. Then I would like to say something. These children need a teacher, an American Christian teacher to shape their lives and guide them. Our efforts in the school in the past have always been blessed with great spiritual success. We have gained the souls of many children who are now leaders in our community and in other localities. Our school has also been an effective means of reaching parents and grown up people and getting them interested in Christianity. We have now two not very well experienced Cuban girls and the pastor doing the teaching. I am also helping with the English. This arrangement, however, is not very good, as the pastor cannot do justice to both the school and the church work. The girls need some one with more experience than themselves and especially trained to direct them. Here is where the great need for the teacher is felt.

"If you stop to think for a minute that this little church and school are the only Christianizing means in a large portion of territory where many thousands of people live in direct contact with gross witchcraft and spiritualism, a revolutionary Bolshevism and under the yoke of a superstitious Roman Catholicism, then you will realize what a blessed opportunity here is offered for a genuine Christian missionary work. Will there not be one that will accept this opportunity? It is not essential that the person that comes should know Spanish, though a knowledge of Spanish will be an advantage.

"As for the support of the teacher I will say that our school has an income and some money saved up to pay the salary that the Board usually pays a single woman who comes to the field, that is, $950 a year. We have no money to pay traveling expenses to Banes, but once the teacher is here we will have no trouble paying the salary. Perhaps some missionary organization up North will be willing to pay the traveling expense and thus contribute to this good work."



Friends Sunday School, Banes, Cuba.

In Our Mixing Bowl

Things Old and New, Gay and Serious

Free thought was never so hazardous, free speech never so difficult, in America as it is to-day.—JOHN HAYNES HOLMES.

Begin now to really build the industrial order according to the blue print of Jesus. To-day America faces the grave danger that we shall serve Mammon as God under the guise of a benevolent prosperity.—PROFESSOR JEROME DAVIS of Yale University.

"I believe in the holy catholic church," a devout churchman has said "but I regret that it has not yet come into existence." The world has yet to know what a church can be when its members are one in the Spirit of God.—EDWARD F. SHILLITO, in "Christian Century."

A West Virginia darky, a blacksmith, recently announced a change in his business thus—"Notice: de copartnership heretofore resisting between Me and Mose Skinner is hereby resolved. Tem what owe de firm will settle with me, and them what de firm owes will settle wid Mose."—From *System—The Magazine of Business.*

WHERE TROUBLES GO

A crowd of troubles passed him by,
As he with courage waited.
He said, "Where do you troubles fly
When you are thus belated?"
"We go," they said, "to those who mope,
Who look on life dejected,
Who weakly say good-bye to hope—
We go where we're expected."
—*Christian World.*

One of the funniest sights on Main Street is to see an under-sized man, all rigged up in lodge regalia, trying to keep step with to a jazz band, while weighted down with sword, plumed chapeau, and his embarrassment. Yet this little play man must be taken seriously. He represents an annual expenditure of $10,585,846 for regalia, emblems, and badges in the United States.—NED LONGMEADOW, in "The Paper Book."

'To my mind the chief objection to capital punishment is the inequality and discrimination in its application. It seems to be visited upon Negroes, foreigners, and down-and-outers and never upon a powerful criminal, except when the crime has greatly aroused public sentiment. Perhaps the same objection might be made to all of the heavier penalties of the law.—ATTORNEY-GENERAL BARRETT of Missouri.

An old Southern planter was discussing the hereafter with his old black body servant. "Sam," said his master, "let's make an agreement this way: The one that gets over there first must come back and tell the other what it is like over there." "Yes, sah," replied Sam. "Dat suits me all right, but effen you all dies fust, please come back in de daytime, sah."—*The Christian Register.*

An old farmer was driving a mare that interfered very badly. A passing friend, observing the mare's antics, cried out:

"Say, Si, that mare of yours interferes pretty bad, don't she?"

Si paused, spat voluminously, and shrilled, "Yeh, she interferes, all right; but she don't interfere with nobody but herself!"

—*Everybody's Magazine.*

THE TWO-BRAINED DINOSAUR

I have a friend in our official board who never comes out flatly with a positive opinion on any question of church policy. Often I have wondered why his mind seems to be so completely in balance; but a bit of verse that came my way last week suggests a reason. He may be, mentally, a surviving relative of the long-extinct but once mighty dinosaur, who, in these verses, is lauded thus:

Behold the mighty dinosaur
Famous in prehistoric lore,
Not only for his weight and strength
But for his intellectual length.
You will perceive by these remains
The creature had two sets of brains—
One in his head (the usual place),
The other at his spinal base,
Thus he could reason a priori
As well as a posteriori.

No problem bothered him a bit
He made both head and tail of it.
So wise was he, so wise and solemn,
Each thought filled just a spinal column.
If one brain found the pressure strong
It passed a few ideas along;
If something slipped the forward mind,
He sent it to the one behind.
And if in error he was caught
He had a saving after-thought.

As he thought twice before he spoke
He had no judgments to revoke;
For he could think without congestion
Upon both sides of every question.—J. T., in *Northwestern Christian Advocate.*

Life tells how the teacher asked, "What is a geyser?" and the pupil answered, "A geyser is a waterfall going up." This suggests another question, What is a pessimist and what is an optimist? A pessimist is a man going down and an optimist is a man going up. Speaking of pessimists and optimists reminds us of the pessimist who said, "I really believe that I could make a better world than this myself." "Sure," replied the optimist, "that is what we are here for. Now let's go to work and do it."

The great common heresy is the heresy of those who do not really and truly believe in the things in which Jesus Christ believed and for which he gave his life. They do not believe that the highest and finest idealism of Jesus Christ is practicable for present-day life and that Christianity in its finest essence will work. This is the one great and paralyzing heresy of to-day.

—ALVA MARTIN KERR.

HASSAN'S PROVERB

King Hassan, well beloved, was wont to say,
When aught went wrong or any subject failed:
"Tomorrow, friends, will be another day!"
And in that faith he slept and so prevailed.
Long live this proverb! While the world shall roll,
Tomorrows, fresh, shall rise from out the night,
And anew baptize the indomitable soul
With courage for its never-ending fight.

No one, I say, is conquered till he yields;
And yield he need not, while, like mist from glass,
God wipes the stain of life-old battlefields
From every morning that he brings to pass.
New day, new hope, new courage! Let this be,
O soul, thy cheerful creed! What's yesterday,
With all its shards and wrack and grief, to thee?
Forget it, then—here lies the victor's way.
—JAMES BUCKHAM.

THE NEVER-WAVERING FEW

The easy roads are crowded,
And the level roads are jammed,
The pleasant little rivers
With the drifting folks are crammed.

But off yonder where it's rocky,
Where you get a better view,
You will find the ranks are thinning
And the travelers are few.

Where the going's smooth and pleasant
You will always find the throng,
For the many, more's the pity,
Seem to like to drift along.

But the steps that call for courage,
And the task that's hard to do,
In the end result in glory
For the never-wavering few.

TO THE D. A. R.!

By the Tories of Revolutionary days George Washington was regarded as a radical, whereas we know him as essentially conservative. By his foes of Civil War times Abraham Lincoln was dubbed anarchist, breaker of the Constitution, child of the devil. Today we know him for what he was—one of the sanest, most sympathetic, most prophetic children of God that ever walked the earth. The men who pose as the modern saviours of society and regard everything in present practice as of everlasting

divine ordination, if living in 1776, would have fought with the Hessians, and would have looked upon the Constitution as the most infernal product of the lowest depth of hell.—THE REV. GEORGE M. PEACOCK.

YOUNG FRIENDS CAMP, ETC.

(Continued from page 557)

instead of two. This should give a better opportunity to develop a conference spirit and allow more time to conference leaders.

GUY PUCKETT.

The Camp Conference at Young's Park was followed by another at St. Paul, Nebraska, for Young Friends of Platte Valley Quarterly Meeting which includes Central City, Community Friends, Platte Valley, North Loup and Alda meetings. The pastors, Ralph Boring and LeRoy Hawkes filled places here as creditably as did the pastors at Young's Park. Although the attendance was not as large yet there was the same spirit of devotion and consecration to the task that made this group gathering eminently worth while.

On July 21, in Western Nebraska, Young Friends from Hiawatha Quarterly Meeting, including Greenfield, Bethel, Pleasant Valley and Prairie View meetings, gathered one hundred and thirty strong and camped near the beautiful lake at Champion. John R. Bowen and Eugene Daughetee, who are so faithfully fitting into this great open field, occupied places on the program as did the pastors in the other two conferences. Here, too, the young people honestly faced the task of the great mission of the church and the importance of answering the spiritual call. The challenge of the great task brought a consciousness of the realization of the importance of training for service and leadership in the local church as well as in the larger field.

EARLY MOVEMENTS, ETC.

(Continued from page 558)

find the owner of this beautiful land. The Cheraw Indians were living in this section and following the custom established by William Penn at Philadelphia it was decided to pay the Indians for all land occupied but so far as the writer knows there is no record of Indians having accepted the money.

The settlers of New Garden were mostly of old English and Welsh stock with a sprinkling of Scotch-Irish and Pennsylvania Dutch. So far as authentic records are concerned, the church established in 1751 at New Garden is the first church ever established in what is now Guilford county. It should be remembered that what is now Guilford county with its 691 square miles, was formed from Rowan and Orange. New Garden known now as Guilford college, took its name from the old home of its settlers in Pennsylvania, and also from New Garden, England, for these settlers were English.

BYRON A. HAWORTH.

ASPIRATION TOWARDS THE IDEAL

BY W. P. HAWORTH

"Come up hither, and I will show thee thing which must be hereafter." Rev. 4-1.

The standard from which men judge and determine every thing is vastly different from God's standpoint. God is for quality, clearness of vision and fundamental principles; man, too often, is for mere quantity, haphazard vision, superficial estimates. God ever proposes to draw man up to his level, man thinks to reduce the things of God to his convenient level, from which he hopes, without much trouble, or even thinking, to form some opinion or gain some knowledge of that which, in the more sober moments of his nature, he knows to be of vital and eternal importance.

The higher the standard, the greater must be the effort to reach it. The modest hill standing out above some level plain and dignified by the name of mountain may be easily scaled, not so much because you are strong, but because the mountain is low. It is a vastly different thing to scale the Matterhorn or Mont Blanc, or any of those gigantic mountains which rear their heads heavenward and lose their summits in the clouds. Climbing them means the very hardest kind of toil, and steadfast courage, which laughs at impossibilities; but the summit brings its high outlook and vision its compensation. Our standard determines the height of our aspiration, while aspiration presses us on in the climbing, and furnishes the impetus to the outreach of our faith and courage; but they must be fed by God, who leads us to his own standard and bids us look up and beyond, even beyond the material, into the realm of the spiritual, with a faith that does not shrink from the lessons such leadings bring.

We say, we live in a practical age, and we mean by practical that there are manifold things for us to do, yet there are as many things for us to see. We learn to consider life as a matter of fact, and so we swing into fixed orbits which become to us second nature, and much, if not all, our nature is absorbed in attending to the daily round of life.

The soul and body are partners in life, much as a fair and gentle wife, star-like, and dove-like, is given to the guardian-ship of some rude, coarse, uncultured nature, who treads among her sweet feelings as the hoof and snout deal with flowers in the garden, so it is with that strange husband and the wife, the body and the soul; the soul full of sweetness, gentleness, purity and delicacy, and the coarse animal body full of cruel passions. They fare but ill in the wedded life on earth; the body looks down and searches the ground for its delights; the soul looks up and, like an astronomer, culls treasures from among the stars and beyond. The body eats and drinks while the soul thinks and feels. The body lives in the world, for the world, and with the world; the soul reaches far away to some higher life the need of which it feels.

God gives us to see what we are, in order that we may see by the aid of his revelation what we may become. Ignorance is simply fatal to all progress and enlightenment. There are some dark places on this earth, where savage heathen are just as savage and just as heathenish as their fathers and fore-fathers of centuries ago, simply because they do not know any better, and have never seen the vision of what they may become, their habits have become fixed laws until a greater power comes and shatters those chains of ignorance. It is sad to think such is the case; but sadder still, to know that men in enlightened lands, blinded by their own will, refuse the light of God simply because they are in love with darkness, though the light is shining all around and the horizon everywhere is beaming with moving morning light.

This leads us to consider the needs of light and life which comes from the open heavens; "Come up here and I will show thee things which must be hereafter." The practical thought for men everywhere is, that the power which ennobles and exalts life is from above and emanates from God. Let your life be given the wondrous benefit of divine breadth and height, and from the summit view life and not from the base.

True life must aspire; but to do that it must behold the beauty and symmetry of the Christ, like whom we need to grow. The soul saved by the power of a divine Christ, rises because it can; it ascends because it has within it the irresistible yearning to do so, and faith and hope give impetus to overcome obstacles.

The cross and vision of the Christ are the inspiring themes of the Christian life. Look and live, then live and look is the whole of the Christian life. Let us not be satisfied with plodding but let us be climbing. Behold the vision of tomorrow and let that vision bring us power for today.

The element of the ideal must occupy a large place in our practical life, if we are to grow at all strong, buoyant and symmetrical. Visions are not mere air castles; mere dreaming may be of little value, but, when coupled with faith and energy, it has much to do in shaping our future. Carlyle says "The beginning of a man's doom is that vision be withdrawn from him." Some one has said, "All men who have shown our race how great things are possible have had their inspiration in dreaming of the generally accepted impossible." True ambition is attempting to do what you have never done, with the overpowering consciousness, that with God's help you can perform the task.

Miami, Okla.

The cross is the place where light and darkness meet, where love and hate grapple for the supremacy, where God and sinners become reconciled.—RICHARD L. SWAIN.

A man is not charitable merely because he gives a donation to a good cause; there are instances where it is compulsion and not charity.—ALEXANDER LYONS.

QUAKERDOM · AT · LARGE

A Edward Kelsey and family left Palestine July 2 and arrived in New York August 14. We welcome them back to the home land, with an expression of warmest appreciation for their long years of devoted and distinguished service in the management of our Mission at Ram Allah. May there be yet many like years of profitable service for them—and us—here at home in making our own land more "Holy."

In coöperation with the League of Nations Union in England, the Woodbrooke Extension Committee is taking a party of thirty-five men and women to the Summer School to be held at Geneva, Switzerland, August 7-13, under the auspices of the Geneva Institute for International Relations. Nearly all members of the party are Friends or actively associated with the Adult School Movement. Various callings in life are represented in the group, chiefly business men, teachers, social workers and students.

Thomas E. Jones, President of Fisk University, has been successful in raising the amount of money needed to make available the million dollars voted to it by the general education boards some months ago, which appropriation was contingent on raising sufficient money to wipe out certain indebtedness. The tuition for the coming year will be raised from fifty to one hundred dollars. There is a student body of five hundred, and more than one thousand applicants for registration are in prospect for the coming year.

Lula Cleland, one of the prominent Young Friends at Newmarket, Ontario, who has been teaching for the past five years in the Fairbanks School, has been chosen by the League of Empire, under recommendation of her Principal and Inspector, to become one of the ten exchange teachers to go from Ontario to teach in the schools of England. She will teach for a year at Stettford, a suburb of Manchester, and hopes to become acquainted with some Friends meetings in England. She expected to sail from New York, August 6.

Thomas Q. Harrison, inspiriting evangelist of peace and good will, is spending some weeks among the meetings of Western and Indiana Yearly Meetings and has occasionally made the light of his countenance and enthusiasm to shine upon the staff at the Central Offices at Richmond. He is to speak at Indiana Yearly Meeting on Tuesday afternoon, August 23, and at Western at Plainfield on the following afternoon. The opportunity of hearing this eloquent young Friend is alone well worth making the trip to Yearly Meeting, whatever the distance involved.

Two Young Friends of Wilmington Yearly Meeting, Lucille Carroll of Martinsville and Willis Horner of Xenia, attended the Young Mennonite conference at Bluffton College, Bluffton, Ohio, August 6-8. The Wilmington Yearly Meeting Young Friends will hold their fourth annual conference at Wilmington College, August 26-28. The Committee on management has visited and spoken in practically every meeting in the Yearly Meeting. A survey has been made of the number of young people in each meeting, what per cent of them are interested and active in the work, and the number of Young Friends organizations in the Yearly Meeting.

At the third quinquennial homecoming at the New Salem Friends Church, near Greentown, Indiana, July 31, it was reported that the meeting was established here in 1848 in the cabin of George Lamb, and that only the New London Friends meeting was older, being established in 1840. The first meetinghouse was of hewn logs, 24x24 feet, the work of construction being done gratuitously by the members and neighbors. In 1874, the present brick house was finished and here, during fifty-three years, have been many spiritual awakenings. Ministers who have been prominent were Amos M. Kenworthy, William Healton, Milton Cox, Nathan Freeman, and later on, Laura Evans, Ora Thomas, Josephine Hockett and Walter Speck who have served the meeting well as pastors. The present pastor is Ola S. Oatley of Fairmount, Indiana.

The Society of Friends in England received recently a letter from the Royal Institute of British Architects informing them that their annual bronze medal for the best building erected in London during the year had been awarded to Hubert Lidbetter, A. R. I. B. A., the young Quaker architect who is responsible for their fine new headquarters opposite Euston Station. The medal and diploma will be presented to him at the Institute's November meeting and a duplicate of the medal is being given to the Society as proprietors of the building. This notable piece of work which almost atones for the cutting down of the trees in Endsleigh Gardens, with its long frontage of stone and purple gray Luton brick and stately portico, relieves the drabness of Euston Road, says *The Friend* (London), and shows that Quakerism has definitely left behind it the era of its history when it eschewed art and beauty in every form, and even banned pictures and pianos from its private dwellings or bells from its children's rattles. Such extremes were not favored by the earliest Friends, as some of their oldest meetinghouses such as that at Jordans in the south or Brigflatts in the north testify. Friends House is the first big piece of work that Hubert Lidbetter has undertaken, but he is now engaged in superintending the erection of the George Cadbury Hall, Birmingham, which will be opened in October. This will be mainly for the use of the many students at the Selly Oak Colleges, on the outskirts of Bournville, the Missionary, Sunday-school and International training centers in which the late George Cadbury took such special interest.

AMERICAN FRIENDS SERVICE COMMITTEE
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NEWS OF OUR MEETINGS

Those wishing rooms in private homes during Indiana Yearly Meeting, August 22-28, may communicate with Amy J. Marvel, Pelham Apartments, Richmond, Indiana, the chairman of the committee on entertainment.

The Yearly Meetinghouse which has served Indiana Friends since 1878 has been completely remodelled and will be formally dedicated by the local congregation on August 21, to be known as the Timothy Nicholson Memorial Meetinghouse, in memory of him who for many years sat at the head of Indiana Yearly Meeting and of the local meeting which assembled here each week for worship. The message on the morning of dedication will be given by Charles O. Whitely, superintendent of Iowa Yearly Meeting, and the dedicatory message in the afternoon by Alexander C. Purdy, Professor in Practical Theology at Hartford Theological Seminary, and formerly Professor of Biblical Literature and Church History at Earlham College.

The proposed Friends Church of Winston-Salem Monthly Meeting, North Carolina, is now under construction. The building will consist of one main auditorium, a Sunday school auditorium, fifteen class rooms, kitchen, cloak rooms and a sub-basement for furnace room. The total cost of lot and building is estimated at $55,000, of which $20,000 has been pledged by Winston-Salem Monthly Meeting, and $20,000 by the business men of the city.

Van Wert Quarterly Meeting was held at Van Wert, Ohio, August 6, with a good representation from the local meetings. George W. Bird of Knightstown, Indiana, a former pastor at Van Wert, spoke very acceptably Saturday morning, and also Charles E. Hiatt, superintendent of Evangelistic Work in Indiana Yearly Meeting. Following luncheon in the basement at the noon hour when more than 150 were served, the business for the day was conducted with much harmony and devotion to the work of the church under the direction of Albert Runnion, the Nestor of the Quarterly Meeting, who has served faithfully as superintendent of evangelistic work for nine years. After giving his splendid report, he presented his resignation from his position of superintendent, which was accepted with much regret, and Raymond Riley was appointed to that service. Harry Kreider and Susie Sproule were reappointed clerks to the meeting. The "Thermometer" for registering the givings of the local meetings provided by the Promotion Committee of the Five Years Meeting was presented by John R. Webb of Richmond, Indiana, and its purpose explained, each meeting being encouraged to forward a twelfth of its United Budget givings each month. John R. Webb taught the Men's Class on Sunday morning in the absence of the pastor, Oscar H. Trader, and spoke at the morning meeting on "The More Excellent Way." In the evening he spoke on the work of the American Friends Service Committee.

After eleven years of successful pastoral work, Bertha E. Day is retiring as pastor of Jamestown, Ohio, Friends meeting on September first. The meeting has secured Lindley J. and Corona Rayle Cook to fill the vacancy. These young Friends from Indiana Yearly Meeting are well recommended and qualified having had several years of special training for their chosen life work. They will be located in Jamestown, beginning work next month.

Thomas Que Harrison who was in Western Yearly Meeting during July giving addresses in the interests of the American Friends Service Committee has been rendering very helpful service. The superintendent of the Yearly Meeting, Richard R. Newby, reports that his addresses and conferences were of a high order, stimulating right thinking and determining devotion for Christ and his principles in personal, national and international relations. His engagements have included the Sunday night mass meeting at the Young People's Conference at Danville, four largely attended Sunday night union interdenominational meetings, five Quarterly Meetings with special service in each, thirteen special meetings at different points, two addresses and a forum at Danville Central Teachers College. He will also address Western Yearly Meeting during the American Friends Service session, August 24. He is spending the first three weeks of August within the limits of Indiana Yearly Meeting and expects to attend the Quarterly Meetings at Wabash, Marion and Winchester, Wilmington Yearly Meeting, August 17, and Indiana Yearly Meeting, August 23, when he will speak on the work of the American Friends Service Committee, and also at Iowa Yearly Meeting the following week.

Many things have claimed the attention of the Oskaloosa Friends. The Young Friends Conference has been a source of spiritual uplift to the meeting and community. The helpful and inpiring messages of President W. O. Mendenhall and Dr. Rufus M. Jones were much appreciated by the people of the city. Saturday a number of Oskaloosa Friends attended the Quarterly Meeting held at New Sharon and were blessed by a timely message given by President W. O. Mendenhall. Dr. Rufus Jones gave a most stirring message Sabbath morning in the College Avenue Friends meeting. He pictured very clearly that each individual has his own life to live. One cannot see the spirit of another. We, ourselves can purpose and let the Spirit lead us to something definite and worth while and we will be enabled to do things that will live. I. Lindley Jones, who has accepted the call as pastor of the College Avenue Friends meeting, was present on the platform and was given a kindly introduction to the meeting by the former pastor Andrew F. Mitchell. Gordon Bowles, son of Gilbert and Minnie Pickett Bowles of Japan, was present and talked in the Bible school, bringing greetings from the Orient. O. Herschel Folger, pastor of the Friends meeting in Wilmington, Ohio, gave a helfpul message at the Union services held at the Chautauqua Auditorium on Sabbath evening.

Two hundred members and friends of the First Friends church, Long Beach, California, recently joined in a reception for their new pastor, Neal D. Newlin, and his wife, from Ramona Park. He succeeds Charles S. White who has been supply pastor since the resignation of Frank W. Dell ten months ago. Out-of-town guests were Harry R. Keates, superintendent of California Yearly Meeting, President Dexter of Whittier College and his wife, Frank W. Dell and Ernest Lamb, the new pastor at Ramona Park community church and his wife. Dr. Johnson Calhoun, president of the Long Beach Ministerial Association brought greetings from that body. Following the introduction to members and guests, a program of musical numbers and talks by heads of church department work was given and also a social hour was enjoyed. The church is looking forward with great interest to coöperative work planned for the immediate future.

About four hundred people shared in the Homecoming at the New Salem Friends Church near Greentown, Indiana, July 31. William A. Freeman of Sheffield, Alabama, a homecomer delivered the morning sermon and spoke reminiscently of the early days. He is a brother of J. B. Freeman and the family was one of the founders of the meeting. Morton Lamb, postmaster at Kokomo, Indiana, spoke also of the days of his youth and of the church as a unit in the community as he found it today through mature eyes. He paid glowing tribute to the Brotherhood of the church as Christianity in practice and the chairman pinned a Brotherhood badge on his coat making him an honorary member of the organization. He also spoke appreciatingly of the Dorcas Society and its good work. A community dinner on the lawn was followed by a special program of music and addresses an impressive part of which was the roll call by families. The only two living parents of the present generation to respond for their families were Joel Macy, aged ninety years, and Lydia A. Hammond, aged eighty-seven years. Max Jetter expressed his pleasure in being able to greet again many of his former pupils. Letters were read from several at a distance unable to be present.

Thomas Que Harrison delivered an interesting and instructive address the evening of August 10 at Fountain City, Indiana, on International Relations. He has seen and experienced the realities of war, and has caught a remarkable vision of the benefits of universal peace. He deals with basic principles, the doctrines and teachings of Christ. He is a young man with a vital message and should be greeted everywhere with large congregations, for he gives the people something to think about.

THE CALL TO LABOR

BY F. S. WING

To the highlands and the low lands;
To the rich and to the poor,
Comes a call for earnest labor;
Comes a call at every door.

For the Lord hath need of workers,
In his mission harvest field;
And will choose those he has fitted,
That rich fruitage they may yield.

And the fields are very many;
Ample room for each and all,
Who will hear the Master's summons,
Promptly to accept the call.

Let us then put on the armor,
Ready to obey the call,
With a message for the needy,
And a helping hand for all.

Watseka, Ill.

CHRISTIAN WAY OF LIFE

Speakers for the Second Annual Interdenominational Conference on the Christian Way of Life, August 18 to 28 at Pacific Palisades, famous Christian educational and conference center on the north shore of Santa Monica Bay, have been selected and

include, according to announcement by Dr. J. L. Corley, Executive Secretary of the Conference, Lieutenant Governor Buron Fitts, who is to speak Friday afternoon, August 19, on the subject of "Crime Prevention;" Walter F. Dexter, President of Whittier College, who is to speak on the same program taking as his subject, "The Problem of Lawlessness;" and Dr. Arthur Braden, President of California Christian College, who on Thursday, August 18, will discuss the question of "Sectarianism." Dr. Elbert Russell of Duke University, North Carolina will be the daily evangelistic speaker appearing at 11:30 A. M. and 7:30 P. M.

It is the belief of those sponsoring the coming conference that the annual meeting at Pacific Palisades can be developed into a gathering in scope and power comparable to the great interdenominational camp meetings held annually at Lake Winona, Ind. and Northfield, Mass. Meetings will be open to the public and there will be no admission charge. Themes to be discussed include: Marriage, Divorce, Sectarianism, Lawlessness, Cities, New Psychology, Bible, Missions, Education, Family, Races and war.

The Interdenominational Conference, which will draw its speakers from all parts of the United States and from China, and its attendants from California, Arizona and Nevada, is an outgrowth of the Southern California Camp Meeting which for more than forty years held annual summer gatherings, meeting first at Long Beach, later at Huntington Beach and for the five years prior to the organization of the Interdenominational Conference, at Pacific Palisades.

BETTER MOTION PICTURES

A new forward movement in the motion picture industry came to light at Pacific Palisades, the famous interdenominational conference and educational center on the north shore of Santa Monica Bay, California, when it was announced last week by Dr. C. C. McLean, father of Douglas McLean, the actor and Chairman of the Stage and Screen Committee of the United Church Brotherhoods of Los Angeles, that twenty of the largest motion picture producing units in the world have unanimously adopted a resolution pledging themselves to omit all profanity from future motion pictures.

The producers who comprise the Association of Motion Picture Producers, Incorporated, which is under the direction of Will H. Hays, have also pledged themselves to omit all profanity and ridicule of the clergy, all ridicule of religion, all sneers at the constitution of the United States and the Prohibition Amendment. These producers also pledged themselves to eliminate any and all salacious bill board advertising in their publicity programs.

The resolution by the motion picture producers was adopted on June 8 last, during Hays' visit to the Pacific Coast, but no mention of it was made publicly until Dr. McLean made his report at the Pacific Palisades Third Annual Creative Conference of Southern California Church Brotherhoods.

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WESTERN IN PROSPECT

The program for the seventieth annual assembly of Western Yearly Meeting of Friends to be held at Plainfield, Indiana, August 22-28, announces the order of business and mentions a number of guests who will speak on topics of vital interest. The Place and Work of the Meeting on Ministry and Oversight and the Pastoral Committee willl be considered on the first afternoon by Richard R. Newby, Yearly Meeting Superintendent and O. Herschel Folger of Wilmington, Ohio will speak in the evening. The morning Bible exposition and the devotional half hour each day will be in charge of J. H. Langenwalter of Wichita, Kansas. Thomas Que Harrison will give an address following the report of the American Friends Service Committee; Ernest H. Cherrington, Secretary of World League Against Alcoholism, will give the Temperance Address; and Homer L. Morris of Earlham College will speak on "The New China." Other speakers mentioned are David M. Edwards, B. Willis Beede, Fred E. Smith, Ruthanna M. Simms, Mildred E. White and Jefferson W. Ford. All Quarterly Meeting superintendents of departmental work are urged to attend their conferences with the Yearly Meeting's Committees which is a new feature of program deserving careful cooperation.

INDIANA Y. M. SPECIALS

The committee on program arrangements for Indiana Yearly Meeting to be held at Richmond, August 22-28, offers an attractive schedule for those who may be privileged to attend. The evening meetings for worship and the devotional half hour each day will be in charge of J. Raymond Schutz, prominent minister of the Mennonite body and a member of the faculty of North Manchester College. Thomas Que Harrison will speak on the work of the American Friends Service Committee; E. T. Albertson will give the address following report on Religious Education; Elden H. Mills will give the educational address on College day; Thomas E. Jones, president of Fisk University, will speak on Missions; Edgar T. Hole on the work of the Five Years Meeting; S. Edgar Nicholson on Temperance work; and Parvin W. Bond on the Queries. The new meetinghouse with its modern facilities will be at the disposal of those in charge and meals will be served in cafeteria style. Special features will be a luncheon at the noon hour, Tuesday August 23, to which all interested in Peace and Service work are being invited, when Thomas Que Harrison will speak on Quakerism and Peace. Later in the week the Young Friends will have a luncheon and program featuring the Quaker Haven possibilities.

OHIO YEARLY MEETING

At Damascus, Ohio, August 23-28, Ohio Friends will gather in annual assembly. The Expository Hour each day will be in charge of J. A. Hoffman of Marion College, and following the Bible School report he will give an address on the Efficient Sunday-school Teacher. He will also give a message at the Young People's service. Thomas Que Harrison will give an address following the report on Peace and Service, and the annual missionary sermon will be given by Charles F. Bailey. A daily feature will be the Children's Meeting in the local church in charge of Alta Bailey of Adrian, Mich.

INTERNATIONAL SUNDAY SCHOOL LESSON

August 28, 1927.

Nathan Leads David to Repentance: 2 Sam. 12:1-10, 13.

David was now in the midst of a successful reign. He had extended the boundaries of his kingdom, and had united his people. His army under Joab was fighting the Ammonites while David himself was ruling in ease and luxury in Jerusalem. It was then, and still is, the custom of Oriental potentates to possess a large number of wives. David was no exception, for record names at least seven and suggests many more. (2 Sam. 3:2-5; 5:13; 6:16.) Not content with those already in his harem, David adds the beautiful Bathsheba, after first arranging to get her

lawful husband out of the way in battle. David's sin was twofold: his unlawful relations with Bathsheba, and his murder of her rightful husband. The matter was disclosed to Nathan, the prophet of Jehovah, who immediately set about to condemn David's sin. This he accomplished very skillfully by means of a parable.

1. Coming before David, Nathan begins his parable as if he is relating an actual incident.

2. *Many flocks and herds.* The Hebrews were a pastoral people, hence their wealth would consist almost wholly in flocks and herds. This rich herdsman well represents David with his wealth and many wives.

3. *One little ewe lamb.* Among Oriental peoples pets are made more a part of the household than in this country. They are often treated as one of the family. In this picture Nathan skillfully depicts Uriah's happy household with his one wife.

4. *There came a traveller.* The law of hospitality in the Orient required that the stranger be fed. The rich man, however, rather than sacrifice one from his own large flock, takes the poor man's pet.

5, 6. David's anger justly rises at the crime which has been described to him. He declares that restoration must be made according to the law (Ex. 22:1), which says that four sheep shall be restored for the theft of one.

7. *Thou art the man.* What a shock this must have been. David has already passed judgment upon his deed, and he can not now retract.

8. Nathan points out that David's sin was due to no lack, for God had given him much. If he had felt a lack he should have consulted Jehovah.

9. *Despised the word.* It is now plain that David's sin was really against Jehovah. *Slain him with the sword.* Although David accomplished Uriah's death indirectly, by having Joab place him in the front line of battle, Nathan names David's act for what it really was,—murder.

10. *Hast despised me.* Nathan again declares that the real sin was against Jehovah.

13. *Sinned against Jehovah.* David now realizes the extent of his sin, and that it was really against his God. He had probably felt this before but never confessed it to himself. *Hath put away thy sin.* Here sin is thought of as a kind of disease which would of itself kill the sinner, if it were not taken away. Hence Jehovah in his mercy puts away the sin.

THE UNATTRACTIVENESS OF SIN

In many ways, we may truly say, David was a child of his time. He possessed a whole host of wives, and entered most heartily into bloody warfare. However, for David's sin with Bathsheba there is no excuse. David sinned grievously, and knew that he had sinned. David had fooled himself into thinking it wasn't so bad, until Nathan let him see it in its naked reality. We are apt to condone our own shortcomings, but how quickly we see their true nature when they occur in others. When we look sin in the face, and see its real character, whether in ourselves or others, it is always repugnant. For example, the caste system of India which is based on class and race prejudice rightly strikes us as being unchristian and a sin, but how often are we in this country guided by those same shameful prejudices that we condemn in others. Let us call things by their names, and be genuinely repentant for our unfaithfulness to God's spirit.

GEORGE A. SELLECK.

Lincoln, Virginia.

ENTERTAINMENT NOTICE

Ministers, with a Minute from another Yearly Meeting, who expect to attend Indiana Yearly Meeting, should notify Robert W. Randle, 1234 Main Street, Richmond, Indiana, in order that arrangements may be made for their entertainment.

MARRIAGES

JAY-WINDLE—At the home of Mr. and Mrs. Gurney Chappell, Lafayette, Indiana, July 30, 1927, Mary Jenness Windle and Walton Garner Jay. David M. Edwards, minister.

DEATHS

DAVIS—At her home in Long Beach, California, July 2, 1927, Lydia Stubbs Davis, widow of William J. Davis who passed away two years ago, and eldest daughter of Zimri and Elizabeth Jones Stubbs of West Elkton, Ohio. Her father was much interested in educational work especially in the early development of Earlham College. For many years she was a Sunday-school teacher and took an active part in missionary work. Coming to California in 1913, she was active in the different branches of work in the Friends church. Funeral services were conducted by Willard O. Trueblood of Whittier. Interment at Pasadena.

JACK—At his home in Stillwell, Indiana, August 2, 1927, Hemon S. Jack, a lifelong resident of the community and a charter member of Stillwell Friends meeting. His life was one of continual victory over self and sin through faith in Christ. His wife, also a charter member, survives him.

PALMER—At her home in Plattekill, N. Y., May 15, 1927, Helen A., wife of James B. Palmer and daughter of Isaac and Cornelia Gerow, in her 71st year. She became a Friend by convincement, was a member of Plattekill local meeting and for many years an elder and active worker in all lines of church work. As a wife, a mother and home keeper she did her part well and she will be greatly missed. She leaves the husband, two daughters, E. Ruth Palmer, supervisor in public schools of Bloomfield, N. J., and Mrs. David Lockwood of Swansea, Mass., and three grandchildren, James, Helen and Ruth Lockwood.

SCHEDULE OF YEARLY MEETINGS

With date and place of meeting and name and address of presiding clerk:

Wilmington—Wilmington, Ohio, August 16. C. Clayton Terrell, New Vienna, Ohio.

Western—Plainfield, Ind., August 23. Albert L. Copeland, Paoli, Ind.

Ohio—Damascus, Ohio, August 23. Ralph S. Coppock, 721 Wright, Alliance, Ohio.

Indiana—Richmond, Ind., August 23. Arthur M. Charles, Richmond, Ind., R. R.

Iowa—Oskaloosa, Iowa, August 30. Stephen M. Hadley, Penn College, Oskaloosa, Iowa.

Kansas—Wichita, Kansas, October 11. Edmund Stanley, 1813 University Ave., Wichita, Kans.

Five Years Meeting—Richmond, Ind., October 18. John R. Cary, 205 Morris Bldg., Baltimore, Md.

Baltimore—Baltimore, Md., November 16. John Cary, 205 Morris Bldg., Baltimore, Md.

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LOCAL MEETING DIRECTORY

CHICAGO, ILLINOIS
4413 Indiana Ave. Take Indiana Surface Car, or South Side Elevated to 43d. Bible School 9:45; Worship 11:00 a. m. Second Sunday each month is Suburban day, with luncheon served at 12:30 and Discussion Group meeting at 2:00. Willard H. Farr, Clerk, 6024 Dakin St. Telephone Kildare 0872. Names and addresses of Friends coming to Chicago should be sent to the above address.

DETROIT, MICHIGAN
Detroit Monthly Meeting of Friends, 2691 Joy Road, near Linwood. Take Fourteenth or Clairmount cars. Bible School 10:00 a. m. Meetings for Worship, 11:00 a. m. and 7:30 p. m. Christian Endeavor, 6:30 p m. A cordial invitation to all friends everywhere. Pastor, Ira C. Dawes, 2662 Pasadena, Ave. Phone Arlington 7532J. Church Phone, Euclid 4088.

DENVER, COLORADO
Denver Friends Church, West 41st Ave. and Shoshone St. Take number 28 car to West 41st Ave. and walk one block east. Bible School 9:45 a. m. Meeting for Worship 11:00 a. m. and 7:30 p. m. C. E. 6:30 p. m. Pastor, Charles A. Mott, 2105 West 41st Ave. Home phone Gallup 6070-M. Church phone Gallup 1461. A home church for out-of-town Friends.

LONG BEACH, CALIFORNIA
Bethel (Second) Friends Church, corner of East 10th Street and Gladys Ave. Visitors take an East 10th Street bus on Pine Ave., get off at Gladys Ave. at the church. Bible School at 9:45. Meetings for Worship at 11 a. m. and 7:30 p. m. C. E. at 6:30 p. m. Midweek prayer meeting on Wednesday evening at 7:30. Friends visiting Southern California will receive a home-like welcome to all our services. Lindley A. Wells, pastor. Res. 2825 East 10th St., Phone 334-282.

VERMILION ACADEMY

Founded and directed by Vermilion Quarterly Meeting of Friends. Regular high school courses offered. Fully accredited. Special instruction in Bible. Free tuition. First semester begins Sept. 6. For catalogue and other information, write to Carey S. Farr, Principal, Vermilion Grove, Illinois.

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